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For the Christian Journal.

Reminiscences of a deceased Clergyman.

EVERY benevolent mind will find exalted happiness in the act of communicating ideas or information that may tend to the moral improvement of a single individual of the human family; and it is a position that will hardly be controverted, that it is the duty of every Christian, and especially of every Christian Minister, to do all within the compass of his ability to promote the interests, and advance the cause of evangelical truth; a duty of so high and sacred a character, that for every failure in the discharge of it, we shall have to render a strict account to the Judge of all the earth.

Influenced by these considerations, the writer of the present article has determined to give publicity, through the columns of "*The Christian Journal*," to several interesting conversations which he heard from the lips of one who is now numbered with the dead, but who, during his sojourn upon earth, and ministrations at the altar, was "a burning and a shining light" in the Zion of our God.

Mr. H—— entered the ministry at an early period of life, a young man, in the estimation of all who had any knowledge of him, of great promise. His subsequent attainments and standing justified the expectation of his friends.

When the writer of the present sketch first became acquainted with him, he had passed the meridian of life, but possessed all his mental energies and intellectual powers, in undecayed vigour.

In the pulpit he was eloquent and impressive, and had, to an uncommon

extent, the power not only of holding his audiences in delighted admiration, but of piercing every heart with the truths which glowed in his own mind.

In the private circle, alike removed from austerity and levity, his manners were truly winning, and gravity and cheerfulness were sweetly blended in his character.

Few men possessed a happier address, or were more highly gifted in conversational powers; and he had the rare faculty of investing every subject upon which he spoke with a charm. Though he had a taste that could relish, and an imagination that could be delighted with, the beauties of nature and of art—though he possessed much general information, and his views upon almost all subjects had been expanded and enlarged by reading and reflection, yet it was instantly observable to all who approached him, that the subject which most interested him, of which he never lost sight, and to which he made every thing else subordinate, was *holiness of heart, and the salvation of his fellow men.*

Our readers will not be surprised to learn, that the Rev. Mr. H—— was greatly blessed in his labours, and was the instrument of "turning many to righteousness."

Neither will they be surprised, that the writer of this article, then looking forward to the ministry, considered his time never better employed than when in the society of this excellent man, especially when the conversation, as it often did, turned upon the duty, responsibility, and success of the Minister of Christ. It was on one of those delightful occasions, a number of persons being present, that the question was proposed, "What kind of preaching will be most successful in saving

souls?" The glow and animation which at that moment lit up the countenance of Mr. H——, the writer will never forget. He does not expect to present to the reader the fervour of feeling, or eloquence of language, with which the conversation was conducted on the part of Mr. H——, but the ideas then expressed will live upon his memory as long as he retains his being.

"What kind of preaching will be most successful in saving souls?"

"*The preaching of the cross*," answered Mr. H——, with an emphasis and tone that riveted every eye upon him, and with an intensity of feeling that seemed to spread over his features an unearthly radiance.—"*The preaching of the cross*. Every discourse that has not Christ, and him crucified, in it, as its ground work and main pillar, will fall powerless upon the ears of sinners. In the gospel, *Christ* is the Alpha and Omega, the beginning and the end of every thing; and if he does not occupy the same prominent and essential place in the preaching of that Gospel, that preaching will never become the power of God unto salvation to any soul. Christ must be exhibited in all his offices as Prophet, Priest, and King; as a mediator between God and man; as the alone meritorious cause of our justification; as the sinner's only hope; as the Being upon whom he depends for grace to do any thing that will be pleasing to God, and whose merits alone can render any of his actions acceptable to him. Every duty should be enforced by motives drawn from our union with Christ, as our spiritual head, "that Christ may be all and in all."

Mr. H—— paused for a moment, but seeing us all apparently waiting with the expectation of hearing something farther from him, he modestly remarked, that he did not wish to engross the whole conversation, but if we would allow him to elucidate his ideas on this subject, he would give us a sketch of the difficulties and success he had experienced in the matter of preaching, since he had entered upon his ministerial labours.

"I made up my mind," continued

he, "at a very early age, to devote myself to the ministry; and when, after completing my preparatory studies, I received from authorized hands the holy office of an ambassador of God, I was filled with a deep sense of the awful responsibility it had imposed upon me. My destination after receiving orders, was just what I could have desired. I was stationed in a village of some magnitude, which was surrounded by a beautiful and highly romantic country. The congregation committed to my charge was not numerous, and owing to a variety of causes, had been labouring under considerable depression for a number of years. This, thought I, is exactly the field for me; here is room enough for labour; here I can task all the powers of my being in the most glorious of all causes—in building up the waste places of Zion. Here is an opportunity of holding up to the view of the ignorant and the prejudiced, the principles and excellencies of our pure and Apostolic Church, and of awakening to vigorous action the languid members of our own communion; and when fatigued with study, or wearied with exertion, I can ramble through these fields, or recline beneath the shade of yonder grove, and gaze upon the ten thousand charms and diversified beauties that surround me, and while thus contemplating the works of the Creator, my mind will be refreshed and invigorated, and carried up with new feelings of adoration to the Maker of this goodly scene. Such were my reflections, as I first approached the village of M——, to enter upon the duties of my charge.

"I believe I was acceptable to my parish. The congregation rapidly increased, and never failed to listen to my sermons with great attention, and apparently deep interest. This was, of course, gratifying to the feelings of a young man, in whose heart there still lingered too much of earthly passion. But I never deviated from what I believed to be the truth, to court popular favour. I did not keep back what I believed to be a part of the counsel of God, *the establishment of a Christian Church*, as the divinely appointed instrument by which sinners were to

be awakened and brought into a covenant relation with God, and in which they were to be trained and fitted for their heavenly inheritance; that the form of this Church was defined by the same authority which gave it being, and that it could be shown by incontrovertible testimony, that that form was Episcopal. Repentance, obedience, and holiness, were often recurring themes in my discourses. Death, judgment, eternity—the obedient saved—the disobedient punished with everlasting destruction from the presence of the Lord. To these affecting truths I endeavoured to give a prominence and conspicuous place in all my sermons, and they often seemed to spread great solemnity over the congregation, and leave them under deep seriousness. But, at the end of five years, I felt as though I had been labouring in vain. It is true, the external condition of the society in which I officiated was vastly improved; members had become better instructed in the principles, and were more firmly attached to the forms, of the Church. But where were the souls saved under my ministration? Where were the seals to my ministry? I looked for them in vain. I know not that there was a single instance of conversion in my flock during the whole period of five years. The thought gave me trouble, and the more I reflected upon it, the more I was distressed. During the same period, there had been added to the communion of another denomination in this village, more than two hundred members.

"In a purer and more primitive Church—a Church instituted by Christ for the very purpose of 'turning men from the power of Satan unto God,' I had done nothing. To what cause was this to be attributed? I had strove to be faithful, and proclaim the truth with all boldness. But still I felt that the sin might be lying at my door, and the thought at length became agony to me, especially when I reflected that so many immortal souls, for whom the Saviour had shed his precious blood, committed to my care, were going to the judgment bar to receive the sentence of everlasting banishment from the presence of God.

"About this time I accidentally fell in with a neighbouring minister of another denomination, and in the course of our interview, the conversation turned upon the subject of Episcopacy. He at length remarked, that the argument was very much on our side; but that the fact that there were no revivals, and but seldom any conversions in the Episcopal Church, seemed to be a striking testimony of God against us. I was by no means prepared to admit the legitimacy of this inference, but it went home to my heart like a sword; for I felt that my deficiency had contributed to increase this erroneous impression, and sink in the estimation of the world the evangelical character of the Church. And I was forcibly struck with the truth, that if an angel from Heaven should prove the divine origin of Episcopacy, it would have no effect upon the public mind, unless the character of the Church for piety and evangelical religion stood equally high. And here I would remark, that whenever our truly Apostolic Church does not maintain that character, the cause will be found in the unfaithfulness of those who bear the sacred things of the temple. If they who minister at our altars, would but preach with all faithfulness the truths which breathe through our whole liturgy, which are plainly stated in our articles, and most luminously unfolded in our homilies: if they would but make the instruction that emanates from the pulpit accord with the devotion that ascends from the desk; in short, if they will be *consistent Churchmen*, all lovers of the Bible will be forced to love the Church.

"Although at this time I did not know in what my unfaithfulness consisted, I was fully of the opinion that my want of success was owing to myself, not to the Church in which I ministered.

"I determined to spend more of my time in reading the sacred scriptures, and in prayer to God, that he would enlighten me with his spirit, and lead me in the way of truth. While acting in conformity with this determination, my attention was arrested by this passage in St. Paul's first epistle to the Corinthians: 'I determined not to know any thing among you, save Jesus

Christ, and him crucified.' I asked myself, had this been my determination? A new train of thoughts was immediately started in my mind. The idea powerfully occurred to me—was not here my deficiency? I immediately commenced reading the epistles, with a particular reference to this idea. I found a prominence given to 'Christ crucified,' that I had never before observed; and to this marked peculiarity, I found an exact accordance in every prayer in the liturgy, and in the articles and homilies of the Church. I felt that my views on the subject of salvation had always been clouded, and wondered that I had never before felt the force, nor understood the meaning of this and a thousand other similar declarations. 'By grace are ye saved through faith; and that not of yourselves; it is the gift of God.'

"I looked over my sermons, and found them deplorably deficient on this subject. I had often preached upon the subject of Christ, his example, sufferings, and death, but I never before viewed him as I now did, 'all and in all.' Although as a speculative point in theology, had it been stated to me in definite terms, I should have rejected it; yet the implication was spread through all my sermons, that we must obey as far as we could, and Christ would make up the deficiency; or, in other words, we were to be saved partly by our own merit, and partly by the merit of Christ. Notwithstanding one of our articles stands so directly opposed to this opinion, and the scriptures every where denounced it, this was the broken staff which, for five years, I had been holding out for my people to lean upon. I now no longer wondered that this poor and mutilated view of the Gospel had not been blessed to the salvation of souls. I now 'determined not to know any thing save Jesus Christ, and him crucified.' I determined to preach the Gospel in all its integrity and entireness. The effect was soon visible, a scriptural exhibition of Christ became to the hearts of my hearers like the hammer to the rock. I will mention one instance which will serve to illustrate this remark."

Should our readers feel disposed to hear more of the character and views of Mr. H——, the interesting instance alluded to, will be given in the next number.

JUNIUS.

For the Christian Journal.

Sacraments.

It has been very much the practice of late years, to charge Episcopalians with holding false and unscriptural views in relation to the sacraments of the Gospel.

"Episcopalians," say these accusers, "give an undue importance to baptism and the Lord's Supper. They speak of baptism as conferring a title upon the recipient to all the benefits of the covenant of grace. They speak of the Lord's Supper as a token of pardon to the communicant from Christ himself, and as a sure channel of divine grace."

An old work fell into my hands the other day, entitled "*A Sacramental Chatechism*," by Mr. John Willison, Minister of the Gospel at Dundee, 1734. I was very much gratified with many things that I found in this book, and I could not but remark how widely different this writer's views were from many of his own denomination at the present day. To the question—"What is the true nature and use of baptism?" the following answer is given:

"Baptism is a sacrament of the New Testament, annexed as a sign and seal of God's covenant with believers in Christ; wherein Jesus Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost—to be a sign, not only of solemn admission of the party baptized into the visible Church, but also to be a sign and seal of his interest in the covenant of grace, with all its blessings purchased by the blood of Christ, represented by that water, and particularly to dignify and seal his ingrafting into Christ; his remission of sins by his blood, and regeneration by his spirit; his adoption into God's family, and resurrection unto everlasting life."

In answer to the question—"For what special end hath the Lord appointed baptism?" it is said "to be a confirming seal of God's covenant for assuring believers of the reality of his love, the truth of his promises, and the certainty of their title to the children's inheritance, and (as it were,) for giving them investment and reason in all the blessings of Christ's purchase, even as men are invested in the right, and put in possession of a bargain by formalities of law, as a house is delivered us by the key, &c. to be a gracious channel and means for conveying grace, and soul purification and spiritual blessings."

On the Lord's Supper, in answer to the question—"In what manner are we to take Christ and his benefits in the sacrament?" it is said, "We ought to take Christ and his purchase in the sacrament, with full assurance of faith, looking on the sacramental bread as the *Lord's seal and pledge of our interest in, and title to, all the blessings of the covenant*, and taking this bread as a sure sign and token from Christ, that his body was broken for us, believing that Christ and all the blessings of the covenant, and purchase of his death, are herewith given to us as really as Christ gives the bread into our hands."

In answer to the question—"What are the great ends and uses of the Lord's Supper?" among other things, it is said, "Solemnly to make over, apply, and seal Christ, his purchase, and all the benefits of the new covenant, unto true believers." Again, "It is designed as a spiritual meal for strengthening of the Lord's people in the inward man, for nourishing their graces, cheering their hearts, removing their fears and faintings, and giving them a pledge of Heaven, and a foretaste of the eternal communion above."

These are the views of an orthodox divine of the Church of Scotland. Surely our views in relation to the sacraments are neither novel nor singular. The above quotations need no comment.

The only remark I have to make, and it comes in here very naturally, by way of corollary from the view of the

sacraments exhibited by these extracts, is, if the ends of the sacraments be such as are here stated, "*to make over, apply, and seal all the benefits of the covenant to believers*, surely none but divinely authorized persons can administer these sacraments.

J.

For the Christian Journal.

The proposed Changes in the Prayer Book.

Messrs. EDITORS,

It has long been my intention to send you the serious views of one devoted member and friend of the Church, on the pending propositions for altering our Book of Common Prayer. For reasons which it is not worth while to detail, the fulfilment of that intention has been postponed. Now that the time for the decision of those propositions is approaching, I am reluctant to be any longer silent; although my communication must partake of the disadvantages of unavoidable haste.

The views to which I have deliberately come on matters connected with those propositions, may appear, at first sight, somewhat contradictory. Like all other propositions, however, relative to practical subjects, they must be viewed in various bearings, and the conclusions resulting from them differ according to the different respects in relation to which they are considered.

In the remarks which I shall now take the liberty of submitting, I design considering, first, the general question of the propriety of any alterations; secondly, the objects proposed by the pending resolutions; and thirdly, the fitness of those resolutions themselves.

On the subject of the general question of the propriety of any alterations, my mind involuntarily reverts to ideas suggested in various stages of the discussion, in our Church Periodicals, and in conversations, which has been elicited by the proposed alterations. I refer to remarks that have been freely made respecting the source whence these propositions have come before the Church. That they are fair subjects of discussion in our

Conventions, in our Periodicals, and among the members and friends of our Church generally, cannot be doubted. That a free and general discussion of such propositions is designed by the constitution of our Church, is obvious on the face of it. But that constitution is sadly abused, and the principles and views that should govern the consideration of religious subjects sadly opposed, when the rules of courtesy, and the dictates of Christian respect and kindness are disregarded. The decisions of a General Convention, separately made in two distinct branches, after a most ample discussion, ought, every truly reasonable man will allow, to be greatly respected, and to secure for any opposition of views which may be conscientiously entertained, its being respectfully and modestly, however decidedly, advanced. And when the branch of that Convention originating the contemplated decision, is composed of the Bishops of our Church, acting on the motion of one of the oldest of their body, every sentiment of good order, common respect, and Christian feeling, must surely unite to increase the propriety of the above remark. It was painful, therefore, to observe the liberties taken, especially in the commencement of the discussions on the subject, in the imputation of unfair motives, and of a sacrifice of consistent attachment to the Church, on the part of the venerable branch of our supreme Ecclesiastical Council, in which the contemplated propositions originated. Such unjust treatment will, it is hoped, be duly appreciated, and the subject, when the time comes for an authoritative decision of it, be approached with a becoming sense of its solemnity and importance, and in a manner consistent with the respect and deference due to the high source from which its consideration has been recommended to the Church.

In opposing the propositions now pending, the general ground has been taken, that no alterations should be attempted in our liturgy, because the attempting of them is inconsistent with the devoted and pious attachment to that liturgy which should characterize the members of our Church. That

liturgy, however, has determined this point for itself. At least one half of the preface to the Book of Common Prayer is occupied in vindicating the principle, that alterations may, and should, "upon weighty and important considerations, according to the various exigencies of times and occasions," be made therein. Whether such exigencies exist, and the considerations are sufficiently weighty and important, and whether any proposed changes are proper in themselves, and suited to the exigencies, as also whether the existing state and circumstances of the Church are such as to render safe and desirable the discussion of alterations of her standards, are fair subjects of consideration; but the general ground which has been taken, that the principle of alteration is wrong cannot be sustained, and all efforts to excite, on that principle, suspicion against the sentiments and views of those who may desire alteration, must be inconsistent with justice and fair dealing; to say nothing of its bearing on the subject of claims to respect and deference.

Great stress has been laid on the inconsistency of the proposed alterations, with due attachment to the venerable forms in which our fathers, for so many generations, have worshipped. I would be one of the last men to wish to deprive our liturgy of that most interesting argument in its favour, which is derived from the fact that thus tens of thousands in generations and centuries gone by, have rendered homage at the throne of grace; and thus tens of thousands, in places far distant, and regions far remote, are uniting with us in the hallowed offices of a common religion. It is somewhat unfortunate, however, for the contemplated application of this argument, that in the main features of the resolutions, and those which alone touch our *ordinary* services, they propose changes not in venerable provisions known to the liturgy of our fathers, but in those, the date of which, generally speaking, is no more ancient than that of the American ratification of the Prayer Book. I refer to the propositions relative to the lessons and the psalms. Our lessons,

with very few exceptions, were first appointed in the year 1789, within the memory of many now living. In touching them then, we touch none of our venerable forms. At the same time, too, there was a departure from the venerable prescriptions of the liturgy, by allowing the occasional, and even total, disuse of the Psalter, in its appointed order, in favour of the introduction of other allowed portions of the psalms. However objectionable, therefore, such a departure from the venerable prescriptions of the liturgy, it will not be introduced by the proposed resolutions. They will not bring in the principle of a discretionary disuse of the prescribed portions of the Psalter; but only alter the application of that principle; and thus leaving those venerable prescriptions exactly as they find them (in the Prayer Book, with an allowance of departing from them,) they do but touch a modern feature of our liturgy.

I have another remark to make, tending to throw light on the estimate in which this objection to an infringement on any of the ancient provisions of our liturgy is held by many even of those who warmly urge it. Facts speak more strongly than professions. There are in our liturgy various departures from certain features of it as it stood in the days of our fathers. Where these are positively enjoined, we have no alternative, but must, however reluctantly, comply with those departures from the ancient worship of our Church. And this reminds me of a remark of one stout objector to the proposed alterations, in the early part of the controversy respecting them. I believe it was "A Layman," or "An Episcopalian," in the Church Register. In answer to the remark that the principle of altering the service as handed down from our fathers, had been already acted on by us, and therefore sanctioned, he observed, that we ought to be warned by the extent to which such alterations had already gone, and be cautious how we ventured on more. He has not explained on what he thinks he can ground the obvious charge of our having gone too far. Would he restore the Athanasian

Creed and the Communion Office? Would he continue the obligation to use the whole of the Litany, and to repeat the Gloria Patri in every case where it is now only allowed? If so, he would probably find many good churchmen to agree with him. At least he might, with perfect consistency, enlarge on the impropriety of touching the venerable provisions of antiquity.

But allowing that nothing need be said of such departures from the worship of our fathers, as are positively enjoined, the discretions in our services leave a fair and full opportunity for manifesting the sincerity of the strongly urged objections to deviating from the liturgical provisions which have had the long continued sanction and favourable experience of the Church. There are parts of the service in which such deviation is not required, but becomes a matter of mere choice. Such are the discretions above mentioned, with regard to the Litany and the Gloria Patri. A minister may conform, in these respects, to the worship in which his fathers delighted to pay homage at the throne of grace, or he may choose rather to adopt modern infringements of that worship. Need it be asked in which case he can most consistently plead strong objections to the principle of modern alterations?

Let it not, however, Messrs. Editors, be laid to my charge that while I would guard against "too much stiffness in refusing," I would at all advocate "too much easiness in admitting, variations in things once advisedly established"* in the order of public worship. I consider it a happy circumstance, that with the exception of the propositions concerning the office of confirmation, of which I shall speak hereafter, the pending resolutions do not touch the *matter of our services*; but only the manner in which, and the extent to which, the scriptures are to be used therein, points in which we have already established the principle of the alteration and curtailment of former and venerable usage. Occasion has been taken, from the fact of alterations being proposed, on the

* Preface to the Book of Common Prayer.

one hand, to denounce all efforts at changes in so invaluable, so generally respected, and by all true churchmen, so dearly loved, a digest, exhibition, and guard of evangelical truth, and guide to evangelical devotion, as our liturgy; and on the other hand, to suggest, if not to urge, most essential changes in the mode of exhibiting that truth, and of eliciting and exercising that devotion. Surely there can be no connexion between the two subjects. An almost entire alteration in the tables of lessons, and an allowance of the total disuse of the Psalter in its appointed order, were considered by the Convention which ratified the Book of Common Prayer, perfectly consistent with the bona fide retaining of the liturgy of the Church of England. And no other principle is involved in the present propositions. The scriptures are still to be read, and the psalms still to be used, and the appointed services to remain, otherwise, as they are. Whatever then, might be said, and I believe much might, of our Church's being unprepared to sit in judgment on the *subject matter* of services which were set forth by men so learned, so experienced, and so well versed in all that wisdom which is unto salvation, as the reformers of the Church of England, and on *their* exhibitions of evangelical truth, applies not to the case now in hand. That relates simply to the manner in which the important point of the reading of the scriptures, and the use of the psalms is to be introduced.

And thus I am led to consider the second point—the objects proposed by the pending resolutions. They are *the shortening of the service, and the providing of more suitable lessons*, as respects the propositions relative to the psalms and lessons; and in connexion with the other two, *the enforcing of the use of the ante-communion service, and an improvement in the order of confirmation*.

The subject of the shortening of the service is to be viewed in two different lights. That much of the complaint of the length of our service is attributable to the prevalent coldness of piety and devotion, I verily believe. Let not the remark be considered

uncharitable. Every one acquainted with human nature knows full well that men are often brought under the influence of feelings and principles in which they do not themselves participate. A prevalent spirit of worldly mindedness and infidelity not unfrequently makes the love even of the conscientious and sincere wax cold, and diffuses, even among the really pious, too great a mixture of earth with their thoughts of heaven. This is that one among the principles influencing our poor depraved nature, to which I now refer. The service of our Church, in its fulness, without even any discretionary omissions, when performed with the animation of true devotion, occupies, at the most, a period of time which the true Christian should be ashamed to admit is too much to spend in prayer, and praise, and the hearing of God's holy word. With all the usual appendages of chanting, &c., the morning service requires, ordinarily, but little more than an hour. Add to this a discourse of reasonable length, and where is the man, influenced either by religious considerations, or by those attendant on the natural sense of the fitness of things, who can justify himself in the idea that this is too much time to be given to God in his sanctuary? Yet, it will perhaps be said, this is considered too much, and we ought not to require it. A bound, however, must be set to the compliance which the requisitions of the Gospel will yield to the enmity of the carnal mind, and to the dangerous influence of the love of the world. We should beware lest we go too far in allowing the influence of prejudices and oppositions. There is a point at which we must say, *We can advance no farther. You must come to this, or the spirit of Christ cannot be in you, his love cannot constrain you; and therefore you ought not to be encouraged with the hope of bringing him an acceptable offering.* And to all who duly appreciate the Gospel standard of piety and devotion, I would humbly but earnestly say, *Whether this point can be unfairly placed at the requisition of three hours for the services of God's house, in two separate portions of his holy day, judge ye.*

It would seem that but an ordinary knowledge and experience of the practical requisitions of our religion is necessary to enforce this view of the subject, as that which should ordinarily govern our principles and practice. It is perfectly consistent, however, with the deliberate conviction here entertained of our service, in all its fulness, not being longer, for ordinary use, than the Gospel standard of piety and devotion, and the ends proposed by public worship, render proper and beneficial, to maintain the wisdom and fitness of discretionary abbreviations to meet emergencies arising out of missionary and other services in new settlements, among strangers to our liturgy, in uncomfortable places of meeting, and under bodily infirmities or disabilities on the part of the minister. Such abbreviations, it is here contended, ought to be allowed. The principle has been acted upon in our liturgy, and its fitness practically acknowledged by the great body of our clergy. And as far as the present writer's observation extends, an increased allowance to this end seems generally called for to meet such emergencies as those above mentioned. Nor does he think the argument without force which is drawn from the unfortunate fact that such allowance not being made by law often leads to its being assumed without law, or rather contrary to law. The effect, upon any community, of a state of things apparently justifying, or, to any considerable extent, deemed to justify, a departure from authoritative prescriptions, and from solemn obligations, must be demoralizing. Grant that it is impossible so to frame any positive institutions and enactments as effectually to guard against all circumstances of necessary departures from them; still, this is very different from a state of things in which such departures are supposed to be ordinarily and constantly required. The latter, it would seem, imperiously called for authoritative interference, either to vindicate the violated laws, or, by extending legal liberty, to check the baneful progress of license without bounds. Dismissing, then, as unworthy of any other consideration than surprise at the in-

consistency in judgment, and much greater inconsistency with correct moral and religious sensibilities, *their* opinion of this matter who transcend allowed discretion in shortening the service of the desk, and yet give undue length to that of the pulpit, perhaps by the introduction of unauthorized prayers, I appeal to the incontestable fact that many of the firmest friends of our liturgy, and the best and most consistent men among us, have often experienced how important it would be to be allowed, while gradually bringing a congregation to the knowledge and use of our service, or officiating under peculiar circumstances of inconvenience and embarrassment, and especially under the pressure of bodily langour and indisposition, to have a greater discretion than is now granted, in accommodating the service to the emergency.

Pains have, I know, been taken to give currency to the opinion that in all such cases the minister has nothing to do but throw his public exercises into just such a form, and continue them to just such a length, as he may think best; and an interpretation has been given to the undoubted principle, that "*the rubrics were made for man, and not man for the rubrics,*" which, in its consequences, would sap the very foundations of society, and destroy all sense of moral obligation arising out of the social compact, in all its departments. I think, however, that I shall be justified in saying, that so far from such principles opening any safe and proper course for meeting the emergencies which have been noticed, the fact of their being cherished and avowed is among the strongest reasons, (and may I not add a truly mournful one?) for some effort being made by the proper authority to interpose legal provisions.

The more enlarged application, therefore, of the already admitted principle of discretionary curtailments of the service, which is the main object of the proposed resolutions, ought, in my humble judgment, to be approved.

Another of their objects is the securing of the use of more proper lessons. This, it appears to your present correspondent, is a matter of most se-

rious importance. I speak not now of our Sunday Lessons. Whether they may, or may not, be improved, is a question on which I do not now intend to enter. But the lessons in the daily services loudly call for a revision of the calendar. And in addition to these, there just occur to my mind the first lessons during Passion Week. Were there no other reason for opening the calendar for amendment, the appointment of these lessons (not, let it be observed, handed down from our fathers of the English Church, but made by ourselves, and therefore of modern enactment) would itself be a sufficient one. It must be unnecessary to attempt a proof of this. The understanding and the sensibilities of all who participate in the services of that holy and deeply interesting week, bear me out to the full, in the sentiment which I have expressed.

But to return to the daily lessons. Every one accustomed to week-day services must know, and often feel, with the most painful embarrassment, that there seems to have been an extraordinary oversight in so promiscuously appointing portions, especially of the Old Testament, for public reading in the Church. All, and it is not a little, that has been said, in opposition to any change in the calendar, of its interfering with the principle of reading the scriptures through in regular order, has referred to what does not exist. The principle of publicly reading the scriptures through has never been acted on in the Church; but the principle of *selection*. On this principle, whole books, and large portions of others, are omitted. To the good sense, and the correct feeling, of all accustomed to week-day services, (and would to God their number was increased, many fold!) I need but appeal in support of the position that this principle has not been carried far enough.

I know that to remedy this evil, recourse has been had to the unsound and dangerous principle before alluded to, by which every man is to be constituted the irresponsible judge how far he is to be governed by the appointments of the Church. Many of the warmest opponents of the proposed alterations have borne strong testimony

against themselves, and in favour of the necessity of some change, by the unauthorized fancy that the lessons appointed for particular days of the month are binding only on the supposition of there being daily service, that edification often requires the change of the appointed lessons, and that especially in services preparatory to the communion, and on occasions of ordinations and confirmations, and others of a special nature, it would be almost wrong to read some of the lessons that might be regularly set forth for those days. One very strong opponent of the proposed alterations I have heard say, that he would not, and did not, read the last eight verses of the first evening lesson for May 24th, (the same as the first morning lesson for the eighteenth Sunday after Trinity,*) because the Church designed edification; and edification is not promoted by the public reading of that portion. Two others, at least, who seemed shocked at the idea of altering the calendar, have stated that they could not read the first seventeen verses of the second morning lesson for January 2, and July 1;† and the last sixteen of the same lesson for March 14, and September 14.‡ Such sentiments have been expressed, in words and deeds, very generally throughout our Church. Dangerous, indeed, would be their consequence, if suffered to introduce the principle that every officiating minister is to take the law into his own hands, and make what appointments he pleases for himself, where the Church has bound him. But, at the same time, very strong and clear is their testimony, that in this case, at least, "considerations," allowed to be "weighty and important," call for "such changes and alterations" in the laws regulating the public reading of the scriptures, "as to those who are in places of authority" may "seem either necessary or expedient."

Another object of the proposed alterations is the enforcement of the use of the ante-communion service.

One of the strangest things, in my apprehension, connected with the history of our Church, is the objection which has been made to this beautiful,

* 2 Samuel xii. † St. Matthew i.

‡ St. Luke iii.

interesting, and edifying portion of our services. It has been spoken of in terms conveying the idea of its being a most grievous burden upon our people, something that it is impossible for them to bear. There is a sense, indeed, in which the solemn and authoritative rehearsal of the Ten Commandments may be awfully grievous. But in this sense—and it is no small argument for the use of this service—the minister of heaven should desire to repeat the infliction again, and again, and again, until the heart breaks under it, and the sinner is borne down by the grievous remembrance, and the intolerable burden, of his violations of those pure and holy laws. And this, methinks, should suggest reasons of most serious weight with every minister of heaven, who would be true to his commission, to cry aloud, and spare not, in publicly, solemnly, and authoritatively, announcing those fundamental laws of religion and morality, which first were promulgated amid the awe-inspiring emblems of the divine presence on Mount Sinai. And it would also seem but the natural effect of that Spirit of the Lord God which anoints for the preaching of good tidings to the meek, and the binding up of the broken hearted, that he who holds a commission from the gracious Saviour should delight to read the comfortable words which generally compose the epistles and gospels that follow the reading of the law.

Thus far, I humbly conceive, general principles should go in enforcing the uniform use of the ante-communion. But what says positive duty? How determine those laws which are binding in the performance of public worship? The ante-communion service makes the only provision for giving public notice in matters of almost weekly interest. It provides, especially, for giving notice of the communion, of course supposing that it is read on an ordinary Sunday, not a communion day. It makes the only provision for a sermon. It provides that after the use of it, and the sermon, "*when there is a communion*," certain duties are to be performed by the minister, evidently supposing that it is read, and the sermon preached, *when there is not a commu-*

nion. But the last rubric is the glad resort of those who wish to avoid the appropriation of the time which the ante-communion requires to the services of the Church. That rubric prescribes the use of the ante-communion service, "upon the Sundays and other holy days, if there be no sermon or communion." Therefore, say some, if there be a sermon it is not to be used. But here, unfortunately, they stop. They will not stake their reputation as men of sense, by avowing the necessarily inseparable proposition that if there be a communion, this service is not required; that is, if there be a communion, a part of the communion service is to be omitted. Yet this consequence must follow if the other does. The English rubric says only, "if there be no communion." Does this mean, that if there be communion the ante-communion is to be omitted? No man who builds his reasoning on fact and on sound sense will say so. The additional words in the American rubric, "sermon or," alter not the meaning of "if." Whatever it implies, in the English rubric, in reference to the communion, is extended, in the American, to the sermon, and nothing more. The word "if," then, I think I may say it will not be questioned, must mean here *although*: that is, here is a service providing for sermon and communion; although, however, there be not a sermon, or although there be not communion; yet, if it be a Sunday or holy day, shall a certain portion of it be used.

Conscientiously, then, believing that the ante-communion service, on Sundays and holy days, is as binding as the Litany, the lessons, the prayers, or any other part of the required service, and therefore, thinking that they incur a fearful responsibility who, in this instance, warrant the principle of departure from the laws of the Church, as individual fancy may dictate; and believing, moreover, that that service is eminently "good to the use of edifying," I must bid God speed to all efforts for enforcing the more general use of it.

Two improvements of the confirmation office are another object contemplated by the proposed changes in the

Prayer Book. The first relates to the "Preface." This, I must be allowed to say, appears to me to be the most imperfect portion of all our services. It certainly is calculated to give, and it is to be feared, does, to no inconsiderable extent, give too low a view of the ordinance of confirmation. It is a fact, known to the present writer, that it has suggested the dangerous idea that confirmation may be challenged as a right upon the ground, simply, of capability of saying the catechism. It leads to the offering of mere children as candidates for the ordinance; and has given rise to much obloquy against our Church by her opponents. And unfortunately, we cannot here, as in other parts of our liturgy, meet that obloquy by standing fully and strongly upon the defence; but must own that here, at least, the Church speaks not our views; and that her language must be explained away. As it respects the other unfortunate consequences of this unfortunate preface, they may, indeed, be, and it is believed generally are, warded off by pastoral fidelity; but this does not change the duty and great expediency of removing the blemish from our standards. True, the requisition of baptized children being "*sufficiently instructed*" in the catechism,* set forth in the baptismal office, ought, in reason, to be considered as explanatory of the requisitions of the confirmation office. But ought not this to be clearly recognized in the latter? In my humble opinion it should; and the doing so would add much to the interest of that delightful office, and not be without its effect in repressing hasty and ill-prepared candidates. Indeed, I should much rejoice if the proposed alterations included the substitution of *person* and *persons* wherever the terms "child" and "children" are used in reference to confirmation. These terms are not considered applicable to the case of adult baptism; and I presume none will deny that the qualifications for confirmation ought to be precisely those for adult baptism. Let, then, all

who would raise the character, and secure the due practical influence of the rite of confirmation, and repress the application of hasty and unprepared candidates, gladly sanction an effort so to improve the office for its administration as may tend to these most desirable ends.

As to the proposed discretionary substitute for the first collect in the confirmation office, I should pay much deference to the opinions and views of the Right Rev. Fathers in God, who, of course, have opportunities of the fullest experience and observation on the subject. The present collect contains no other language than is fully justified by the holy scriptures, especially the writings of St. Paul. The proposed discretionary substitute contains, as it respects baptism, but a repetition of the primitive and evangelical sentiments which every clergyman advocates on every administration of that holy sacrament; and if it be thought less liable to cavil, let it, for peace sake, be admitted.

When I come, Messrs. Editors, to my next head, the *fitness of the proposed resolutions*, I must remind the reader who has thus far borne with me, that I have heretofore spoken on *general principles* rather than on the particular application of those principles now before the Church.

I have, then, several objections to those resolutions which relate to the Psalms and Lessons.

In the first place, useful and necessary as I conceive discretionary curtailments to be, the principle may be carried to too wide an extent. This I humbly conceive to be the case with the present resolutions, by leaving almost as much to discretion as if the use of the Psalms and Lessons were merely recommended, and not enjoined. That primitive, interesting, and edifying feature of our liturgy which requires the devotion of *no small part* of our time during public worship to the use of the Psalms, and the hearing of the other scriptures, I should wish never to see either removed or evaded.

Another objection is, that these resolutions do not meet the case of *Passion Week*, except in the allowance of

* Quere. Ought not the words "*sufficiently instructed*" to be strongly emphasized by the officiating minister, so as to show that the mere literal recital of the catechism is not sufficient?

curtailment; for the lessons for Sundays and Holy days, are not allowed by them to be changed. And this, let me repeat it, is a case which, in itself, constitutes a sufficient reason for change.

It is only, too, in the matter of curtailment that these resolutions apply where *daily service* is used. It is true, I know not that there is an instance of this among Protestants in our country; but I cannot bring myself to despair that God, by his grace, will yet excite among us so much of primitive piety and devotion as to lead, at least in our larger cities, to the daily offering of public homage at his throne. At any rate, all things in our liturgical provisions should be ready for an event so devoutly to be wished. And I think I may confidently repeat the appeal to the good sense and correct feeling of all acquainted with our daily lessons, in proof that changes are loudly demanded.

What, now, it may be asked, would you substitute for the proposed resolutions? Very respectfully I would take the liberty of suggesting as follows:—

Let the calendar be revised throughout, and a *definite* discretion be allowed where it can be done with propriety; thus, Isaiah 1, or to 21; Isaiah 30, or at 15, &c. &c. This will admit of longer or shorter lessons, as occasion may require; and in one or other, or both, of the morning lessons, a convenient curtailment might almost always be allowed. I know the revising of the calendar has been spoken of as too great a work. The real difficulty, I apprehend, however, would be found much less than is imagined. For Sundays and Holy days, (excepting Passion Week,) little else, probably, would be necessary than merely fixing the point of discretionary curtailment, where it may be thought to be required; and a few hours careful inspection of the Bible, assigning different parts to different committees, would suggest the portions which ought to be omitted in public reading. The appointment of committees at an early period of the session of the approaching Convention, would, I humbly conceive, secure to us, with little compara-

tive trouble, a vastly improved calendar.

Let the discretion for the choice of lessons by the minister be extended to occasions of ordination and of confirmation.

In churches in which either of the Sunday services have been omitted, let the minister be allowed to introduce the lessons of that service into any service during the same week. This might increase the solemnity and interest of the service in churches which are rarely open.

Where daily service is not used, let the minister be allowed, instead of the lessons for the day, to use any other of the appointed lessons in the same week. This will allow a choice among fourteen lessons in each Testament.

Let our longer selections of psalms be divided each into two, or into two parts, with permission to use one or both; and perhaps two or three other short selections be added.

In the proper psalms for certain Sundays and holy days, let some be marked with an asterisk, as allowed to be omitted.

In the suffrage in the Litany for rulers and magistrates, let the President of the United States be particularly mentioned; and then let the "Collect for Peace," and the "Collect for Grace," in the Morning Prayer, be transposed; and the rubric respecting the Litany immediately succeed that for grace. This arrangement, by praying for the chief magistrate in the Litany, when that is read, instead of the ordinary prayer, will conform more nearly to the English liturgy. It will also be a curtailment of the morning prayer.

And why, if the length of our service is an objection, continue the custom of using a prayer before sermon in the pulpit. Are not the services of the desk a sufficient introduction to that of the pulpit? And is it not most accordant with the genius of our Church to make the desk and altar the appropriate places of prayer?

These suggestions, it will be observed, Messrs. Editors, touch, in no point, the subject matter of our services. They open no one topic on which

there can be any thing like party feeling. Unless I am greatly deceived, they admit of as much curtailment of the service as can reasonably be desired. And they provide for substantial improvement in the interest and edification connected with the public reading of the holy scriptures. Let me, then, respectfully and earnestly solicit for them the candid consideration of your readers, and especially those who may have a voice in the deliberations and decisions of the approaching General Convention.

A. W. E.

Bishop Ravenscroft's Address to the Thirteenth Annual Convention of the Protestant Episcopal Church in the State of North-Carolina, delivered in St. Luke's Church, Salisbury, on Saturday, May 23d, 1829.

THE commencement of another conventional year, calls us once more together, my brethren, to renew our labours for the advancement of the Redeemer's kingdom, and for the safety, honour, and welfare of that branch of his Holy Catholic Church, which this body particularly represents. That the blessing of God hath preserved us in peace and union, in our fellowship one with another, in the one faith and hope of the Gospel—that his fatherly providence hath poured the abundance of a most fruitful year upon the labour of the husbandman, “filling our hearts with food and gladness”—that his presence with his word and ordinances, gives the encouraging hope, that the pure and undefiled religion of the Saviour is gradually winning its way into the hearts, and more visibly ruling the lives of numbers who had long been strangers to its vital power, forms the subject of the deepest gratitude and highest praise, and one which it becomes this body, as the representative council of the Church thus favoured, to place in the front of those various mercies and blessings, for which our joint and several tribute of praise and thanksgiving is due to

the Author of every good and perfect gift.

That these blessings may be continued to us, must be the earnest prayer of those whom I now address; and by no means can we more effectually provide for a favourable return to our supplications, than by retaining upon our hearts that lively sense of past and present favour, and that humble hope of renewed goodness, which manifest a just and authorized reliance upon him, “without whom we can do nothing,” and whose promise is gone forth, firm as eternity, that the gates of hell shall not prevail against his Church. It is emphatically his cause—the cause of Christ, our glorified head, my brethren, in its fullest acceptation. It is our cause—the cause of endless life and eternal glory to redeemed sinners, in its most gracious purpose and intentment; and while to us is committed the management of its concerns, as a visible establishment for the recovery of a lost world to God, our efforts can then only be put forth with hope, and crowned with success, when they are begun, continued, and ended, in him.

That this godly frame of mind—this humble yet full reliance on the help and blessing of Almighty God, may preside over your counsels, and obtain for you the wisdom which is from above, to guide your determinations, I earnestly pray, and in the comfortable assurance that one heart and one mind will be put forth, for the advancement of the glory of God, in the spread and reception of the everlasting Gospel in its truth and purity, I will now proceed to lay before you the result of my labours and observation of the state of the diocese during the past year. This, with the parochial reports, and your own personal knowledge of your respective parishes, will enable you to enter upon your duty, with the information of what is required to render it profitable to the Church, and to the great work which the Church is instituted to maintain and set forward in the world.

My tour of Episcopal visitation commenced in the month of July,

and was directed to the western churches, in order at the same time to try the effect of our mountain climate and mineral waters on my greatly impaired state of health.

In the course of my journey, I visited the congregations of our communion in Raleigh, Wadesborough, Salisbury, Christ Church, Rowan, St. Andrew's, Burke county, and Milton, in the order in which they are named. In all of which, the customary services were performed, together with those peculiar to the Episcopal office, where they were required, and in all were well and seriously attended, but only in some with more than seriousness and attention.

In Raleigh I was greatly rejoiced at witnessing the lively spirit which pervaded the congregation, on this my first visit, since resigning my charge as their pastor, and encouraged not to faint or grow weary, but to wait still upon him, who alone giveth the increase, by the addition of four new communicants.

In Wadesborough, the same patient continuance in well doing, which, from the beginning, has characterized this little flock, still manifests its presence. One adult baptism, and three persons confirmed, give evidence that the labours of their pastor, the Rev. Mr. Elliott, have not been in vain. And though they are about to be deprived of his services, and again cast upon occasional and uncertain opportunities of enjoying the public services of the sanctuary, they yet hope that help will be raised up for them, and their active endeavours to obtain this benefit, be crowned with success.

In Salisbury, the consecration of the building in which we are assembled, and in the performance of which duty I was assisted by the Rev. Mr. Green, Mr. Wiley, Mr. Norment, and the pastor of the congregation, the Rev. Mr. Wright, formed an object of much interest to some, and of curiosity to more. The services were consequently well attended, but no visible change appears to have taken place in the congregation. The friends of the Church, and of whom we are desirous to hope the best, have exerted themselves to erect a house of prayer and sacred offices. But

there is not as yet a single male communicant added to the Church; and great fear is entertained, that their means of maintaining a clergyman will fail, through the unwillingness of the members of Christ Church, Rowan, to contribute their fair and reasonable proportion of his salary, for an equal portion of his time.

With this last named congregation, the second in number of communicants in the diocese, I spent several days, previous to that of my regular appointment for them, in going from house to house, endeavouring to prevail with them to continue their union with the congregation in Salisbury, upon its original footing, and thereby secure to themselves and their families, the regular ministrations of the Church. My endeavours, however, were fruitless; and this large, and important, and able congregation, are as sheep without a shepherd, exposed to be scattered and torn by enemies from without, or to melt away into the indifference and apathy of an uncertain faith and an unsettled profession.

At St. Andrew's the prospects of the Church are not materially changed in any respect. There is, as yet, no falling off in any of the members, and while their aged and respected pastor, the Rev. Mr. Miller, is able to officiate among them, nothing of the kind is to be apprehended. Yet, from the remote situation and entire seclusion from any Episcopal congregation—from the smallness of their number, and want of pecuniary ability, no reasonable expectation can be entertained that they will subsist as a congregation for any length of time after his removal, an event which, according to the common estimate of human life, cannot now be very distant. My late visit to them, however, was gratifying to my feelings in many respects. Five persons were confirmed, and the prospect held out, that on my again coming to see them, I should be called upon to officiate in a new building erecting on John's river, about twenty miles west of St. Andrew's, as an Episcopal place of worship.

At Milton, we have to lament, that such unshaken constancy to the

Church, as is exhibited by the few members and friends she possesses in that place, should still be doomed to labour under the many privations they have to submit to, and which appear to be insurmountable under the present very limited means we possess of affording them assistance. The Rev. Mr. Green still continues his occasional visits to them, and as he is the only clergyman within reach, it is to be hoped that his zeal in the cause of religion, and the mutual affection existing betwixt himself and the members of that congregation, will secure to them that portion of his time which can be spared from his particular charge.

In addition to the services performed in the above mentioned congregation, I have officiated at various other places in the course of my journey.

While at the Catawba Springs, in Lincoln county, I endeavoured to collect the remains of the three congregations, once on the list of our churches in the western part of the diocese, Whitehaven, Smyrna, and St. Peter's, and could I have succeeded in my purpose, it was a part of my plan to employ the Rev. Mr. Wiley, who found it necessary to visit the upper country for his health, as a missionary among them, during the months of August and September. But so completely are they dissolved, and so little encouragement was held out to make the attempt, that I could not feel justified in applying the nearly exhausted funds of the society, on so hopeless an object. As an appointment, however, had been forwarded from Salisbury, and notice was given, I attended at a meeting house below Beatties' Ford, where divine service was performed by the Rev. Mr. Wiley, and a sermon preached by myself to a small collection of neighbouring people, of whom not more than four or five were Episcopalians, even in name, and to some of the company then visiting the Springs. The same services were performed on the following Sunday in the public room at the Springs, to such of the company as a very rainy day deterred from visiting a camp meeting in the vicinity.

I have also officiated in Morganton, Asheville, and at the Warm Springs on French Broad River, on my journey westward, and at Mocksville on my return, where I had the assistance of the Rev. Mr. Wright, of Salisbury. In the course of this visitation, I have preached twenty-two sermons, administered the holy communion in five congregations, to one hundred and twenty-four communicants, confirmed fifteen persons, baptized four, one an adult, by immersion, and consecrated St. Luke's Church, Salisbury.

At Milton, I received intelligence which made it my duty to recall my remaining appointments, and return directly home. Mrs. Ravenscroft's state of health, for some time impaired, had become more seriously affected, and continuing gradually to decline through the winter, precluded all further prosecution of my intended course of duty in the diocese. Partial amendment, indeed, gave occasional hope of recovery. It hath pleased God, however, to order it otherwise. He hath seen it good to disappoint those hopes, as to me, by her death, but most graciously to fulfil her trust in his mercy, through the merits and death of her Divine Redeemer and Saviour, by a hope full of immortality, rendering her superior to the fear of death, and composed and confident under the near approach of dissolution.

In pursuance of the resolution of the last Convention, on the subject of the fund for the Episcopate, I appointed the Rev. Mr. Wiley to visit the different congregations, which had not been previously applied to. In the performance of this duty he was with me at Salisbury, Christ Church, and Milton; and Warrenton only remaining uncalled upon, appointments were made for divine service in that place on Saturday and Sunday the 4th and 5th of October. These appointments were duly filled up, but without effect, either to the fund or to the Church.

My engagement with the congregation of St. John's Church, Williamsborough, being at an end on the 14th of March, and it being possible

in point of time, to visit the remaining congregations previous to the meeting of this Convention, I accordingly left home on the 16th, and proceeded direct to Fayetteville, where my appointments commenced on the 21st of the month, and have visited in succession the Churches in Wilmington, Newbern, Durham's Creek, Trinity Chapel, Washington, Bath, Edenton, and Elizabeth city, in all of which I have had abundant cause of thankfulness and praise to Almighty God, for the encouraging aspect of their religious condition, and for the increasing interest manifested for the prosperity and advancement of the Church. This is exhibited by the number and description of the persons presented for confirmation, by the number of new communicants, by the devout deportment of all, and by the attention paid to the very important subject of Sunday schools, in which the rising hope of the Church are instructed in the first principles of the doctrine of Christ, and gradually carried forward, in the development and connexion of those principles, with the accountable condition of redeemed sinners.

To find the large and important congregations of St. James's Church, Wilmington, and Christ Church, Newbern, relieved from the privations occasioned by the removal of their former pastors, and supplied with faithful and efficient labourers in the Lord's vineyard, was an additional gratification to my feelings, and encourages the hope I entertain, that, exposed as we peculiarly are to the inconveniences consequent on ministerial removal, the Lord of the harvest will yet be mindful of us, and provide for the wants of his Church.

In the congregations above named, with the addition of two persons on Blount's creek unable to attend at any of our fixed congregations, but who have had the benefit of the Rev. Mr. Freeman's services occasionally, and of one at Hertford, in Perquimons county, I have confirmed fifty-five persons—administered to three hundred and fifty communicants, and preached thirty-three sermons, with

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the encouraging prospect, that the continuance of the same zeal and fidelity on the part of the clergy, will continue to be productive of the same happy effects.

On my return homewards, I visited the district assigned to the missionary labours of the Rev. Mr. Norment, and preached in Windsor, at Kahukee meeting house, and in St. Mark's Church, Halifax town. During the services in Windsor, I confirmed four persons, and baptized an infant in the Church in Halifax, but found no communicants. The prospects of the Church in this section of the diocese, will be detailed in the missionary report, and therefore need not be enlarged upon here, except that it is not favourable.

Having remained at home from the 5th to the 11th of May, I left Williamsborough on that day, taking the congregations in Orange county, under the care of the Rev. Mr. Green, on my way to attend the present Convention. I have accordingly visited the congregations of Salem Chapel, St. Mary's Chapel, and St. Matthew's Church, Hillsborough, and performed the customary services on such occasions; and though some unfavourable weather lessened the number of attendants at the two first named places of worship, and the congregations are in themselves small, I have reason to be pleased with the devout and orderly deportment of the members and hearers. The congregation of St. Matthew's Church, Hillsborough, presents an encouraging aspect to its pastor; and in the number and description of the persons confirmed at St. Mary's and St. Matthew's (twelve,) mark the operation of that increasing religious impression in the Church, with which I have been gratified and encouraged during this visitation.

As the rite of confirmation is administered every year in all our fixed congregations, and the candidates are presented on the responsibility of their pastor, from personal examination of their qualifications, the number cannot be so great in one year as under other circumstances it might

be. But it is conceived to afford the greater confidence, as to the actual increase of religious impression in our communion, and greater reliance on the stability of those who are thus added to the Church.

During the past year, I have confirmed eighty-six persons, giving an increase over the previous year of fifty-four.

To this statement of my personal labours in the diocese, I proceed to add such further information as is necessary to give a full view of its present condition.

Since our last meeting, one clergyman, the Rev. Thomas S. W. Mott, has removed from the diocese, for reasons satisfactory to me.

The Rev. Charles P. Elliott has been received on letters dimissory from the Bishop of South-Carolina, and is in charge of the congregation of Christ Church, Raleigh.

The Rev. William D. Cairns has been received on letters dimissory from the Bishop of Virginia, and is in charge of St. James's Church, Wilmington.

The Rev. J. R. Goodman has been received on letters dimissory from the Bishop of Pennsylvania, and is in charge of Christ Church, Newbern.

On the removal of the Rev. Mr. Mott from Wilmington, I granted a commission, as lay reader, to Dr. James F. McRee, at the request of the vestry of that congregation.

There has been one ordination during the past year—that of the Rev. J. R. Goodman, who was admitted to the order of priests in St. Paul's Church, Edenton, on Thursday the 16th of April, the Rev. Mr. Avery, and the Rev. Mr. Freeman assisting in this solemn ordinance.

One new building has been consecrated to the service of Almighty God, by the name of St. Luke's Church, Salisbury, being that in which we are at present assembled.

One candidate for holy orders has been recommended by the standing committee, and received, Mr. William Norwood, of Orange county, who is pursuing his theological stu-

dies in the General Seminary, on the fund paid into that institution by this diocese.

It is proper to state to this Convention, that in assigning Mr. Norwood to the North-Carolina scholarship, both Mr. Cameron and myself were aware that the right to nominate rests with the Convention of the diocese. Yet, as the loss of a year would have been the consequence of delaying the appointment to this Convention, and the occasion of considerable inconvenience to the candidate, they ventured to give him credentials as Trustees of the General Seminary, in the confidence that this body would confirm the nomination, which it is hoped they will do.

The subjects for your special consideration are, the propositions from the General Convention on the alterations in the mode of performing the services in the liturgy—on an additional preface to the office for confirmation, and on the amendment of the rubric at the end of the communion service. These are to be acted on at the ensuing General Convention, and to be received or rejected according to the opinion entertained of their expediency by the respective dioceses, to be declared by their representatives in that body.

As I have already communicated my views of this subject, and sufficient time has been allowed to consider the propositions in all their bearings, I will not consume your time by repeating those views, further than to remind you that they are three distinct and independent propositions, and as such to be acted on separately, and to be sanctioned or refused according as they shall be considered advantageous or injurious to the general welfare.

Another subject of special consideration by this Convention, is, the proposition from the General Convention to alter the second clause of the eighth article of the constitution of the Church, by adding the words "or the articles of Religion," after the words "other offices of the Church."

As this is purely a measure of pro-

caution, and provides additional security against any innovation in the articles of religion. As it originated in the house of clerical and lay deputies, and is sanctioned by the house of bishops, I presume there will be no difficulty on the part of this Convention in agreeing to the proposed alteration.

As the report of the select committee on the expediency of relieving the Bishop from the performance of parochial duty, made to the last Convention, was laid on the table, and will be taken up as unfinished business, I will only observe, that the necessity that something should be done, has not decreased; that the state of the Church not only requires increased exertion, but holds out the most encouraging hopes of a more profitable return to those exertions than heretofore. And though it has pleased God to spare my life, and to favour me with a respite from the ravages of disease, I am the less able to bear the incessant fatigue of travelling, and of performing those duties to the different congregation, which, from my limited time, succeed each other without intermission.

I have received a communication from the Episcopal congregations and clergy in the State of Tennessee, addressed to this Convention, which will be laid before you by the president of the standing committee. So far as my own judgment and inclination are concerned, I feel disposed to meet their wishes, but leave it entirely to the determination of the Convention.

That the blessing of God may preside over your deliberations, and your councils be directed "to the advancement of his glory—the good of his Church—the safety, honour, and welfare of his people." is my most earnest prayer, as it also is, that those for whose dearest interests you are engaged, may be more deeply impressed with the duty, as well as advantage, of carrying promptly and faithfully into effect those measures which are here, by common consent, agreed upon, as good and profitable, or necessary and expedient.

JOHN S. RAVENSCROFT.

For the Christian Journal.

Convention of Pennsylvania.

THE 45th Convention of the Protestant Episcopal Church in the State of Pennsylvania assembled in St. Andrew's Church, in the city of Philadelphia, at six o'clock in the evening of Tuesday, the 19th day of May, 1829, and continued in session on the following Wednesday, Thursday, Friday, and Saturday. It was composed of 57 clerical members, including the Right Rev. William White, D. D., bishop of the diocese, and the Right Rev. Henry U. Onderdonk, D. D. assistant bishop of the diocese, and of 110 lay deputies, representing 47 churches. The Rev. William H. De Lancey, D. D. was chosen secretary, and Nathaniel P. Hobart assistant secretary. On the second day of the meeting, morning prayers were read by the Rev. Samuel Bowman, rector of St. James's, Lancaster, and a charge to the clergy delivered by the Right Rev. the assistant bishop, a copy of which was requested for publication. The Right Rev. Bishop White then delivered his annual address, which was followed by the annual address of Bishop Onderdonk, both of which documents were inserted in our number for July.

Two memorials were presented from the inhabitants of Pittsburg, praying for the establishment of a western theological seminary, to be located in or near that city, which were referred to a committee, who afterwards reported in favour of such an institution; whereupon, the following resolutions were passed:

"*Resolved*, That in the opinion of this Convention, it is expedient to establish a theological seminary in the neighbourhood of Pittsburg.

"*Resolved*, That the subject, and particularly the organization of the seminary, be recommended to the early consideration of the next annual Convention of this State."

The committee appointed at the last Convention on the canons and regulations of the church in the diocese, made a detailed report, which was laid on the table, but afterwards taken up and discussed, and the proposed ca-

nons and regulations adopted, and ordered to be published.

On the communication from the last General Convention relative to certain proposed alterations in the liturgy, it was resolved indefinitely to postpone the consideration thereof.

The amendments of the constitution proposed and approved in the last Convention were considered and adopted.

Christ Church, Pittstown, St. Peter's Church, Blairsville, and St. Paul's Church, Kittanning, were admitted into union with the church in this diocese.

The following gentlemen were elected the standing committee:—

Clergy—The Rev. James Abercrombie, D. D., the Rev. Frederick Beasley, D. D., the Rev. James Montgomery, D. D., the Rev. W. H. De Lancey, D. D. the Rev. Jackson Kemper. *Laity*—Cornelius Comegys, Charles Wheeler, James S. Smith, Wm. J. Bell, Horace Binney.

The following persons were elected deputies to the General Convention:—

Clergy—The Rev. James Montgomery, D. D., the Rev. Jackson Kemper, the Rev. Jehu C. Clay, the Rev. John H. Hopkins. *Laity*—William Meredith, Horace Binney, Edward J. Stiles, Hon. David Scott.

The Rev. Geo. Weller, the Rev. Wm. H. De Lancey, D. D., the Rev. Wm. C. Meade, and Messrs. Samuel Hazlehurst, Jesper Harding, and Lewis R. Ashurst, were elected the Missionary Committee.

Mr. James S. Smith was re-elected treasurer of the Episcopal Fund, and Mr. Wm J. Bell was re-elected treasurer of the Convention.

And the following gentlemen were elected trustees of the General Theological Seminary: *Clergy*—The Rev. Dr. Beasley, the Rev. Dr. Montgomery, the Rev. Dr. De Lancey, the Rev. John Rodney, jun. the Rev. Geo. Weller, and the Rev. William C. Meade. *Laity*—Hon. David Scott, Dr. P. Mowry, John Read, Esq. Wm. Meredith, Hon. John Reed, Daniel St. Clair.

The following resolution was adopted:—

“Resolved, That the members of

this Convention view with great satisfaction the interest which appears to be awakening in all parts of our country, in favour of the domestic and foreign missionary operations of our church, and they earnestly recommend the General Missionary Society to the zealous support of the Episcopalians of this diocese.”

The parochial reports present the following aggregate: Baptisms (adults 106, children 636) 742—marriages 283—communicants 2693—funerals 404. They also state that Sunday schools are in successful operation in most of the parishes; but we are not informed that these schools are in connexion either with the General Protestant Episcopal Sunday School Union, or with the Protestant Episcopal Sunday and Adult School Society of Philadelphia, auxiliary to the General Episcopal Sunday School Union.

The reports give evidence of a steady progressive increase of strength and numbers to the church in this diocese. Indeed, here, as well as in most other parts of our extended limits, the friends of the church have great cause of gratulation and thankfulness that the more her excellent liturgy becomes known, and her principles the better understood, the more is the cloud of prejudice dissipated—the more is the cheering ray of approbation accorded to her.

The next Annual Convention is to be held in St. Peter's Church, Philadelphia, on the third Tuesday of May, 1830, at six o'clock P. M.

The Church in this diocese consists of two bishops, fifty-one presbyters, twelve deacons, and seventy-one congregations.

For the Christian Journal.

Convention of Virginia.

THE Annual Convention of the Protestant Episcopal Church in this diocese met in the town of Charlottesville, on Wednesday, the 20th day of May, 1829, and was continued by adjournment to Saturday, the 23d of the same month. There were present at this Convention 30 clerical members, and 37 lay delegates. Morning prayers

were conducted by the Rev. Adam Empie, rector of Bruton Parish, and president of William and Mary College, and a sermon was delivered by the Rev. John H. Wingfield, of Portsmouth Parish. In the absence, from indisposition, of the Right Rev. R. C. Moore, D. D. bishop of the diocese, the Rev. Wm. Meade, D. D. rector of Frederick Parish, was chosen president, pro tempore. The first day was chiefly taken up in organizing the Convention—in appointing committees, and in receiving the contributions from various parishes.

On the second day of meeting, the parochial reports were handed in and read, the accounts of the treasurer of the convention, and the treasurer of the fund for the relief of widows and orphans of deceased clergymen, were examined; after which, it was

“Resolved, That a committee be appointed to take into consideration the laws and regulations for the government of the Society for the Relief of distressed Widows and Orphans of Clergymen, and make report thereupon to the next convention; and the Rev. Wm. Meade, the Rev. Edward C. McGuire, the Rev. Reuel Keith, and Mr. Edmund I. Lee, were appointed.”

The Rev. Reuel Keith, D. D. the Rev. Edward R. Lippitt, the Rev. Wm. Jackson, and Messrs. John Hooff, Edmund I. Lee, and John Gray, were elected the standing committee for the ensuing year.

At the close of this day's meeting, the following preamble and resolution were offered, and on the subsequent day adopted.

“The Convention of this diocese having had under long and serious consideration the proposed alterations in the rubric relative to the order of our service, and also to the proposed additions to the confirmation service, is constrained to express *its dissent* from the proposed changes; believing that they are not likely to effect that most desirable end contemplated by the advocates of the same.

“Therefore resolved, That zealously attached to the Book of Common Prayer and other offices of our Church, this Convention is desirous

that no alteration should take place in the same at this time.”

On the morning of the third day of meeting, immediately after adopting the above, the following resolution was passed:

“Resolved, That this Convention do concur with the House of Bishops and the House of Clerical and Lay Delegates in General Convention, in the propriety of the proposed amendment to the second clause of the eighth article of the Constitution.”

The committee on the state of the Church made a report in favour of the establishment of a Diocesan Missionary Society, which was approved, and a committee appointed to prepare a constitution for the same.

In the afternoon session of this day, the president pro tempore being absent, the Rev. George Lemmon, rector of Hamilton and Leeds Parishes, was called to the chair: when the Convention proceeded to the consideration of the following resolution, adopted at the last Convention:

“Resolved, That agreeably to the provisions of the 13th Article of the constitution, notice be transmitted to the several Vestries of the Parishes of this Diocese, that it is proposed at the next Convention to annul and abolish the first sentence of the sixth article of the constitution; and so alter the said article that it may read thus, ‘The bishop shall be president of the Convention; in which character, it shall be his duty to give to the Convention, as often as he may deem expedient, a general view of the state of the Church; to call special conventions, at whatever times and places he may think necessary; to preserve order during the time of session, to put the question, collect the votes, and declare the decision. He may make any motion which he shall judge conducive to the good of the Church, but shall not enter into debate; and he may deliver his sentiments on any subject after it has been discussed, before a vote taken thereon. Whenever it shall be necessary for the bishop to visit any part of this diocese, he shall be authorized to call a clergyman from any part of this diocese, to supply his place in the duties of his pa-

rochial charge, for not more than two Sundays."

The following resolution was then offered, and subsequently passed :

"*Resolved*, That this Convention deem it expedient, considering the age and bodily infirmity of our most venerated Bishop, to proceed to the election of an assistant bishop, who is not to be considered as entitled to the succession—but that it shall be the right and duty of the Convention of the Diocese of Virginia, on the demise of our venerated Bishop, to proceed to the election of a principal bishop, as a successor to the said deceased Bishop."

On the morning of the fourth day of meeting, the president pro tempore being still absent, the Rev. Edward C. McGuire, rector of St. George's Parish, Fredericksburgh, was called to the chair.

The committee on the establishment of a Diocesan Missionary Society presented a Constitution for the same, which, being amended, was adopted: whereupon a resolution was passed, making it the duty of every minister of the diocese to endeavour to form an auxiliary society in the parish where he officiates. It was also resolved to recommend the making of a collection annually in all the churches in the diocese, on the first Sunday in November, for the benefit of the society; and likewise, that a sermon be preached at every convention of the diocese, and a collection made for the same purpose.

The Convention then, after secret prayer to God, proceeded to the election of an assistant bishop. The clergy, by a vote of 25 out of 27 ballots, having nominated to that office the Rev. William Meade, D. D., he was presented to the lay delegates as duly nominated and appointed; whereupon he was elected by all the votes given in, being 36 in number.

On motion of Mr. Edmund I. Lee, the following preamble and resolution were adopted:

"Whereas there exists a diversity of opinion as to the practice of having more than one acting bishop in a diocese—it seems to this convention to be a subject of that general character

and importance as to render it proper for the General Convention to act upon it in such a way as will prevent those evils which may result from this practice:—It is, therefore,

"*Resolved*, That the delegates from this diocese to the next General Convention, do bring the subject before that body—and use their efforts to obtain the adoption of such a general rule on this subject as shall have the effect of regulating the number of bishops each diocese may elect, and of prescribing the circumstances under which a suffragan, or assistant, or coadjutor, may be chosen, and also the duties of such bishops."

The Rev. Reuel Keith, D. D., the Rev. Henry W. Ducacher, the Rev. Nicholas H. Cobbs, the Rev. Edward C. McGuire, and Messrs. James M. Garnett, Caster Berkeley, Hugh Nelson, and Philip Nelson, were elected delegates to the General Convention.

A committee of the Convention having announced to Dr. Meade, president pro tem. his election as assistant bishop of the diocese, that gentleman appeared, and took his seat.

From the report of the committee on the state of the Church in this diocese, we extract the following:

"The committee on the state of the Church had hoped, before making their report to the Convention, to have been in possession of the information usually communicated by the bishop at our annual meetings; but failing in this wish, and being now without any expectation of the bishop's arrival, they beg leave to state with a reference to the only sources of information accessible:

"That they consider the general condition of the Church in this diocese, and its future prospects, as flattering in a degree beyond what they have been at any previous period since its revival.

"To whatever quarter our attention is turned, we are animated with the view of increased and still increasing prosperity.

"Our parishes, where regular ministrations are had, exhibit, as appears to your committee, evidences of improvement, which call for the fervent gratitude of all our hearts, and invite

us to renewed efforts for the extension of the Redeemer's kingdom and the salvation of souls. In the ministry there is zeal and ardour regulated by prudence, and among the people a warm attachment to the offices and doctrines of the Church.

"Ancient prejudices, arising chiefly from the state and condition of our communion at the period of the disruption of those political ties by which we were held in connexion with England, and which there never have been wanting efforts to keep alive and to perpetuate, are gradually yielding to better feelings and convictions of truth.

"But amid much that is cheering, and by which our hearts are made glad, there is nevertheless what impresses our minds with sorrow, and demands our continued prayers to the great Head of the Church.

"There are 'waste places' which require to be rebuilt—there is desolation which calls for our tears and supplications. Many are destitute of ministrations which in their infancy they were taught to love, and to whose peculiar excellency their riper judgment bears decisive testimony.

"They call for these ministrations—they await them with anxious and aching hearts—with hearts deeply saddened by "hope long deferred." But where are the labourers to enter on this ground and gather in this harvest, who shall carry to these famished souls the bread of life! The supplies from our seminary are inadequate to the demands upon it—foreign resources are uncertain. To the Missionary Society just established by this Convention, do the committee look with cheering hopes of the needed relief in this our deep necessity."

The Board of Trustees of the Theological School of the Episcopal Church of Virginia made their annual report, from which a few extracts will be gratifying to our readers.

"The trustees of this institution are enabled to report, that the blessing of the Almighty God seems still to attend all the efforts in its behalf. Within the last two years, about nineteen thousand dollars have been added to our former subscription, more than

eleven thousand dollars of which have been paid and applied to the purchase of a farm, to the erection of buildings, and to other purposes of the institution. What has been subscribed is still, however, far from sufficient to place our institution on a sure and respectable foundation.

"The treasurer's account will show the amount of the funded capital, and that it still falls far short of what is needed for the comfortable support of one professor. Relying upon that Providence which has hitherto opened the hearts and hands of so many friends to enable us to commence this work and prosecute it to its present state, we still cherish the pleasing hope, that it will increase more and more each year in usefulness, and that its friends will never permit it to suffer, for want of those pecuniary aids which are essential to its prosperity.

"During the past year, *twenty-seven* candidates for the ministry have been enrolled on the list of students at the Seminary, though only seventeen of these have been pursuing the regular study of divinity, the remainder being chiefly engaged in some preparatory studies.

"Of the members of the seminary during the present session, *one* is from North-Carolina, *seven* from Virginia, *five* from Maryland, *three* from Pennsylvania, *five* from New-York, *three* from Vermont, *one* from Connecticut, and *two* from Massachusetts.

"From this institution we have already received a number of useful labourers in the ministry of our Church, and to it must we look for those faithful labourers yet needed to build up the many waste places of our Zion. We, therefore, most earnestly commend it to the continued and increasing prayers and charity of the friends of the Church, and, above all, to the protection and blessing of Heaven."

The following resolution was, on motion of the Rev. C. E. McGuire, passed:

"*Resolved*, That this Convention regarding the intemperate use of ardent spirits as one of the most desolating and alarming vices of our country, as presenting one of the most for-

midable of all barriers to the spread of the Gospel of our Lord and Saviour—feels itself called upon to express its decided approbation of the efforts that are making in many sections of our land, to arrest the progress of this acknowledged evil; and to pray that abundant success may crown the labours of the Christian, the Patriot, and the Philanthropist in their laudable associations for this important purpose.”

The Rev. Reuel Keith, D. D., the Rev. Nicholas H. Cobbs, the Rev. Henry W. Ducachet, M. D., the Rev. Edward C. McGuire, Dr. Carter Berkeley, and Mr. Philip Nelson, were nominated trustees to the General Theological Seminary of the Protestant Episcopal Church of the United States.

The parachial reports furnish the following aggregate: Baptisms (adults 41, children 474) 515—Marriages 126—Communicants 1424—Funerals 206. It is to be regretted, however, that these reports are very imperfect; some of them omitting altogether the number of communicants, others merely stating “few additions to the communion,” “communicants remain about the same as reported at the last Convention,” &c. &c. Such remarks do not comply with the canon providing for the furnishing of “an accurate view of the state of the Church.” We are gratified in perceiving that Sunday schools are in successful operation in many of the parishes, and are adopting the system of instruction provided by the General Episcopal Sunday School Union. On the whole, there is evidence of much improvement in the condition and strength of the Church in this diocese.

The Convention passed a resolution of thanks to the minister of the Presbyterian Church, for the kind and liberal offer of his church for the use of the Convention. And they also passed a resolution of thanks to the citizens of Charlottesville, for their kind and hospitable attention to the members during the session of the Convention.

The next Convention is to be held in the town of Winchester, on the third Thursday in May, 1830.

For the Christian Journal.

REMINISCENCES—No. XV.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

NEW-YORK.

NEW-YORK Government, upon the Continent, without computing New-Jersey, and the islands belonging to it, viz. that tract of land between New-England and New-Jersey, is not above 20 miles broad, but extends near 200 miles along Hudson river into the main land. The Dutch made the first settlements here; but in 1664, the English reduced this country, and most of the inhabitants submitted to the crown of England, and continued in their settlements; in a little time great numbers of English came to this country. It was soon found to be the most healthy of all North-America, and exceeding commodious for trade. The Dutch had some teachers before the English came; but the English were taken up first, in settling their new plantations; and so much divided in their sentiments in religion, that there was no face of the Church of England here till about the year 1693. Col. Fletcher being then governor of this province, an act of Assembly was passed for settling and maintaining a ministry. A considerable number of the inhabitants of New-York city, the capital of the whole Province, and, as it is said, the pleasantest city in all America, were very desirous of having the Church of England worship settled among them. However, it was near four years after the passing of this act before any thing was done in pursuance of it. The choice of a minister for each church was, by the act, lodged in the vestry, and the choice of vestry in the people. It was some time before there was a vestry composed of men of such principles as would choose a Church of England minister. About the year 1697, there was such a vestry; their first endeavour was, to get a church built: this was compassed sooner than they could hope, much less expect. The zeal of the people was such, they

made so large contributions, that a sufficient sum was raised to build and finish what was then said to be the finest church in North-America. They now proceeded to consider of a minister. Mr. Vesey was then in the place, but not in holy orders; a gentleman highly approved of, and beloved by every one. The Governor, Col. Fletcher, and Col. Heathcote, proposed him to the vestry as a proper person to be chosen, as soon as he should be ordained. The vestry received this motion with uncommon satisfaction, and unanimously chose him to that church, provided he went to England to receive hold orders. He came over here, and was ordained, and upon his return to New-York was inducted into this church. This was the first setting up the church service in this government. Some years afterwards, when the Lord Cornbury was Governor, orders were issued out to the magistrates of several towns to build churches, by virtue of an act passed in 1698, enabling several towns to build public houses for the worship of God. Nothing had been done in pursuance of this act, till the Lord Cornbury's order gave life to this design. Churches were soon after built in the respective towns, and the expenses levied on the inhabitants by a public tax.

The members of the Church of England began to increase now in many towns, but especially at New-York city. This was in a great measure owing to the Rev. Mr. Vesey, who, by his whole conduct, had gained the esteem of people of many sorts of persuasions. He was not a missionary from this Society, so that but few and imperfect accounts of his labours have been sent hither. However, I cannot, in justice to him, conclude this paragraph without giving the reader a few lines, wrote to the Society concerning him, by a gentleman who himself deserved all commendation, Caleb Heathcote, Esq., who, by his prudent zeal and wise conduct, was a chief instrument in settling the Church of England in New-York government, in Connecticut Colony, and in New-Jersey. His letter to the Society, in 1714, runs thus: "Mr. Vesey being settled in our church, hath ever since continued with great faithfulness in the

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discharge of his duty. His life and conversation hath likewise been very regular, and without the least stain or blemish as to his morals. He is not only a very excellent preacher, but was always very careful never to mix in his sermons any thing improper to be delivered out of the pulpit. It is the good providence of God, he is continued so long among us, for the thorough settlement of the church in this place. The account I have given you of Mr. Vesey is not grounded on reports, having said nothing but what I very well know, and have observed from 16 or 17 years acquaintance with, and knowledge of, him." Mr. Vesey is now living, and rector of that church, the chief in New-York.

West-Chester county lies on the sea coast, to the west [east] of Hudson river. The people here were more generally English than in any county of the government; it contains a very great tract of land, and generally the best of any in those parts. There were computed to be in it not above 2000 souls in the year 1702; but the goodness of the soil seemed to promise it would in time be a very populous place. The whole county is 16 miles in length, containing six small towns, West-Chester, East-Chester, New-Rochelle, Rye, Marmaroneck, and Bedford, besides two small places, called Lower Yonkers and Philipsburg. This was the state of the place in 1702. The inhabitants of West-Chester, the chief town, were the first who desired a missionary in this country. They built a church in pursuance of the act for building five churches, and 50*l.* a year was settled on the minister. The Society appointed the Rev. Mr. Bartow missionary here, in the year 1702. The Lord Cornbury, then Governor of the Province, fixed Mr. Bartow's chief residence at West-Chester; however, as there were several other places which wanted his assistance, he divided his labours among them, according to the Society's directions. He often visited East-Chester, New-Rochelle, and Yonkers. He had good success in his mission, and wrote to the Society in 1704: "I have been now two years in actual service of my mission, in this parish, and

by the blessing of God, have been instrumental in bringing many into the communion of our Church, who are very constant and devout at their attendance on divine worship. Those who were enemies at my first coming, are now zealous professors of the ordinances of the Gospel. The inhabitants of my parish live scattered and much dispersed, which occasions my duty to be more difficult." Mr. Bartow continued very industrious in his mission, and well respected by the people. His cure was very large; the number of inhabitants at West-Chester was about 550, at East-Chester above 400, and at Yonkers 230. He used to preach at East-Chester, (which was now made a distinct parish, and had built a church) once a month, where he had a large congregation. The people here were generally of the Presbyterian persuasion, till Mr. Bartow came among them: but in the year 1703, they embraced the Church of England worship, and received him for their minister. There is no parsonage-house here, but there are 23 acres of glebe land, given for the use of a Church of England minister for ever. As often as he could, he visited Yonkers; a large congregation, chiefly of Dutch people, came to hear him. There was no church built here, so they assembled for divine worship at a house of Mr. Joseph Bebits, and sometimes in a barn, when empty. Mr. Bartow continued very diligent in the discharge of all the duties of his ministerial office; he gained over a great number to the Church communion; he persuaded many grown persons, who were negligent of all religion, of the advantage of baptism, gave them baptism, and they became very sober members of the Church. He instructed and baptized several negroes; he gained the general love and esteem of his people, and after twenty-five years of laborious service in the Church, died in 1727. The Society have sent the Rev. Mr. Standard to succeed him, who is lately settled there.

New-Rochelle was settled by French Protestants; it is in West Chester parish. The Rev. Mr. Bondet, a French clergyman, officiated there, and was for several years supported only by vo-

luntary contributions of the people, and a small allowance of 30*l.* from New-York government. At first he did not use the English liturgy, but the French prayers, which were used in the Protestant churches in France. But about the year 1709, the people generally conformed to the Church of England, and applied to the Society for an allowance for their minister. Mr. Bondet was recommended by some gentlemen of that country, to be their minister, had the character of a good, sober man; and more especially useful there, because he could preach in English as well as in French; which he did every third Sunday, and by that means brought the young people to understand English. The Society appointed Mr. Bondet a salary as a missionary, but directed him to use only the Church of England liturgy. He did so, and the people generally conformed, as they signified they would. Upon his desire, the Society sent him a large number of English Common Prayer Books, which were distributed among the younger people, who, by that means, began to understand English, and came to hear the English sermon. Mr. Bondet had a large congregation, and commonly about 50 communicants. The church they used was now become ruinous, and the inhabitants of the place, and the members of the Church increased. They began to gather voluntary contributions to build a new church, and about the year 1711, got a sufficient sum, and erected a small church. Some time after, a worthy gentleman, Mr. John Pellham, Lord of the Manor of Pellham, (of which New-Rochelle is a part) gave 100 acres of land within the said manor, for the use of the church. The town of Rochelle gave a house and three acres of land adjoining to the church, to the minister for ever. Mr. Bondet persevered with his former care in all parts of his office, till the year 1722; in which he died, much lamented by his parish. He was a plain, sober man, and had been minister of that parish above 20 years. He bequeathed to the town, for the use of the minister, his library, amounting to 400 volumes of books.

The people of New-Rochelle wrote

soon after his death, to the Society for a missionary. The Rev. Mr. Stoupe was sent in 1723; he was very kindly received by the people, and proved the more acceptable to them, because he could preach in French, and many of them understood only that language. Accounts have been sent, that his congregation increases; that besides his other care, he extends his labours to the negroes, and hath instructed several, and baptized 17 negroes in the three last years. He continues now there, with success.

Rye is a considerable town in West-Chester county, very populous, but the people were of various persuasions. There were computed to be in this parish near 800 white people in 1703. It is situate near the sea coast, and borders on New-England. The Rev. Mr. Muirson was settled here in 1704. The people of the Church of England here had not used to meet as a congregation; however, by his diligence in preaching, he soon gathered a great number; and many persons who had lived in a total neglect of all religion, were speedily reclaimed; a considerable number of grown persons, men and women, were baptized, and admitted to the communion. He wrote thus to the Society in 1706: "I have baptized about 200 young and old, but most grown persons; and am in hopes of initiating many more, when I have instructed them. This is a large parish, the towns are far distant; the people were some Quakers, some Anabaptists, others Independents; though once they were violently set against the Church, they now conform heartily. I have now above 40 communicants, though I had only six when I first administered the holy sacrament. I find that catechising on week-days in remote towns, and frequent visiting, is of great service. Every fourth Sunday I preach at Bedford. I did it long with small success: there are in that town above 120 persons unbaptized; and notwithstanding all the means I used, I could but lately persuade them of the necessity of that holy ordinance." The Society received accounts from several other gentlemen, of the extraordinary success of Mr. Muirson. The inhabit-

ants of Rye were, indeed, very forward in every thing, which might promote the settling the Church of England there. They soon raised, at their own expense, without the help of the rest of the parish, a stone church, a handsome building, 50 feet long, 35 wide, and 20 high, with a steeple. But while they were in this warmth of action, Mr. Muirson dies; a very worthy man, who had taken great pains, and was attended with equal success. A very honourable character of him was sent to the Society, by persons of the best rank and note in that government. There will be occasion to give farther account of his labours in New-England hereafter.

His death put a stop to the finishing of the church at Rye. The outside was completed, but not the inside. The Society would by no means neglect so large a body of well disposed people. The Rev. Mr. Bridge was very soon settled there. He found the church unfinished withinside; however, he made use of it, and performed divine service there, though it was not yet floored. This moved the inhabitants to complete the inside. A subscription was put about, and by the liberality and encouragement of the Governor, (Robert Hunter, Esq.) a sufficient sum was raised to finish it. A handsome altar-piece was made of Carolina cedar, railed in, and a decent pulpit and reading desk, and other necessities were made. Mr. Bridge behaved himself in all respects worthily, and the members of the Church increased at Rye; he had for several years but an indifferent state of health, and died in 1719, much regretted by all who knew him. Upon an account sent of his death, the Society wrote to the neighbouring clergy of New-York, to visit by turns Rye, as they could conveniently. The Rev. Mr. Jenney was appointed missionary there in 1722. He entered upon his mission with zeal, and his congregation now amounted generally to about 300 persons; he visited at times several other townships, and distinct liberties, which were at too great a distance from the church for the people to attend divine service with any conveniency. In

about three years time, he baptized 12 grown person, 50 children, and persuaded several to come to the communion. In 1727, he removed from the mission to Hempstead; and the Rev. Mr. Wetmore, who was then catechist at New-York, requested the Society that he might be fixed here. The Society appointed him there in 1727; and he hath since wrote, that his congregation are of a very Christian behaviour; that he hath baptized 40 children; and several grown persons applied to him for baptism, two of which are negroes; after due instruction, he intends to baptize them; and that upon his request, the town have chosen trustees, who are empowered to raise a tax upon the inhabitants, for the repair of their church. He continues there now, with success.

Albany, so called from the Duke of York's Scotch title, as New-York was from his English, is situate on Hudson river: it was inhabited mostly by Dutch. It is considered as being the chief place of trade with the Indians, and a frontier both against the Indians and the French, who, in conjunction, have several times invaded this province on that side. It is a very populous place, said to contain, in 1712, near 4000 souls, of which 450 only were negroes or Indian slaves. For the security of the province, both against the Indians and French, it had a garrison of 200 soldiers, and a strong fort. The Rev. Mr. Barclay was chaplain to this fort in the year 1709. The inhabitants being almost all Dutch, had a minister, Mr. Dellius; but he, about this time, returned to Europe, and the Society appointed the Rev. Mr. Barclay to be missionary and catechist there; because the Society were desirous that he should instruct some of the great number of slaves there, and Indians who occasionally resorted to that town. They come here to trade with the English, and it was hoped he might meet with many fair opportunities of inviting them to become Christians. Mr. Barclay was very industrious in his mission, and acceptable to the people. Upon the Dutch minister, Mr. Dellius, being absent, he persuaded many people of the best note and cha-

racter there, to come to hear him. They attended him in their church, where the English liturgy was read in Dutch, and he preached to them in Dutch; several of the principal inhabitants conformed entirely to the Church of England, and numbers of the common people followed their example. Mr. Barclay was very intent in teaching the younger people the church catechism in English, especially the poorer children; he catechised publicly in the church on Sundays, in the afternoon, and read an explanation of some part of it; he taught them also twice a week, on week days; his scholars were generally 70 children, most of Dutch extraction; and in less than three years time he taught 160 the catechism, and otherwise instructed them in the principles of the Christian religion.

Mr. Barclay also visited a small village, named Schenectady, about 20 miles above Albany, towards the Mohawk's Castle; this was the remotest settlement of the English. The Indians came frequently to this town to get provisions, and to traffick; he often preached to the people of this place, and used to invite such of the Indians as understood any English, to come to hear him; several came, at times, to divine service, such as understood any thing of English; and he tried all methods he could think of, to engage them to be instructed in our language and religion, but with very small success; several indeed would seem for a time, to be converted; but soon after they would return again to their first savage life. He had more success with the negroes, many of which he instructed in the Christian faith, and baptized.

Thus for near seven years he preached upon sufferance, in a small chapel belonging to the Dutch congregation. This chapel being much decayed, he concerted with some members of the church communion, to try to get subscriptions for building a church. He found the people very zealous to carry on this design. The Governor of the Province, Robert Hunter, Esq. contributed very generously, and encouraged others to do so; besides his subscription money, he gave all the stone and

lime for building the church. The town of Albany gave presently 200*l.* and every inhabitant in the poor village of Schenectady gave something, excepting only one very poor man, which, in the whole, amounted to 50*l.* New-York money; King's county, Long-Island, and many other places, contributed largely. Nay, the soldiers of the garrison at Albany were very zealous, and contributed almost beyond belief. The two independent companies of Colonel Richard Ingoldsby, and Colonel Peter Matthews, gave 100*l.* every private centinel gave something, some ten shillings, and others twenty; and their officers generously. Above 600*l.* was soon subscribed, and in about a year and an half, a very handsome stone building was raised, 58 feet in length, and 42 in breadth; it was opened in November, 1716, and divine service performed in it: Mr. Barclay continued diligent in all the duties of his mission. Some time afterwards, it was represented to the Society, that since Mr. Barclay had a salary as chaplain to the garrison at Albany, that, with the voluntary contributions of the people, who came to the new church, would be a sufficient maintenance; the Society therefore withdrew his salary. But finding afterward, that for some years that church hath not been supplied, they have lately appointed the Rev. Mr. Milan to be missionary there.

From the Church Register.

Proposed Amendment of the Psalms in Metre.

THE last General Convention re-committed to their committee the improvement of the psalms in metre. It is the same committee (with the exception of two vacancies occasioned by death) that reported the hymns, and their successful execution of that part of their office warrants the full belief that their remaining duty will be performed as faithfully and as acceptably.

A small publication has recently appeared, which is designed "for the use" of this committee; by means of which a thoroughly digested plan for the improvement of the psalms will come before them, when they shall meet; if approved by them, this publication can be made the basis of their report to the General Convention. Besides also the advantage of a thorough preparation of the proposed scheme of amendment, its early publica-

tion will allow of its being deliberately examined and considered before the assembling of the Convention in August next. And thus is effectually precluded the very possibility of a hasty vote on the subject. This pamphlet, is, in fact, the revision of a similar one circulated in 1826, and is, of course, perfectly mature.

The present writer having examined this publication, and devoted some reflection to the subject, takes the liberty of offering a few remarks.

Do our present metre psalms require improvement? This is the first question. In answer, let me say, without detailing particulars, that no one who has read them through can have a doubt on the subject. Very few persons do this, and therefore this enormous blemish is little seen. But who will agree that it is any credit to either the Church or the Prayer Book, that advantage be taken of the want of attraction which repels all examination of this department? Are there not a thousand, yea, ten thousand persons, who have read through the book of hymns for one who has read through the book of psalms? Why then retain a mass of matter so repulsive? Why retain whole columns or pages which are totally void of edification, and even totally unfit for it?

Is the present a proper time for carrying into effect an improvement of the metre psalms? This question is already answered by the Church; for she has appointed and re-appointed a committee on the subject. If any additional considerations be required, I would suggest the following: We have just legislated respecting the hymns; we have a proposal pending in regard to several parts of the liturgy, which will probably be disposed of in August next; let us then embrace the same opportunity to amend the metre psalms, and so have the whole business of alterations done with, and thus allow to the Church some repose in these matters.

How shall the metre psalms be improved? Not by seeking to obtain a good version of the whole book; for there is no such thing in existence, and I doubt if ever there will be; it is the most difficult problem in poetry; minds of brilliant qualities, when attempting this sort of poetry, feel restricted and appalled by the servile adherence to the original, which is necessary; and minds not talented, can only turn the psalms into a kind of metre prose. Hence it is that the good versions extant are only of a few of the psalms, and of parts of others. It would appear, therefore, self-evident, that the only means of effecting the improvement in question, which practical men should listen to, is, to embody the good versions known to us of psalms, or of parts of psalms, and expunge all that is not good; doing this,

however, with all possible deference to the version we have already had in use for so many years. In answer, therefore, to the question—how shall the metre psalms be improved? let me quote the pamphlet before me. "As there is no prospect of obtaining a good version in metre of the entire book, the most judicious mode of improving this department of our worship, appeared to be that pursued in this publication, viz. to retain only what appeared serviceable, correcting mistranslations and misconceptions of the sense, and amending lesser faults—in place of those rejected, to introduce better versions, if to be found, and also to add to the present, other versions of merit."

What degree of improvement shall be deemed sufficient? The expunging of all that is bad, or undignified, or otherwise justly condemnable, will alone be an immense improvement, and would be worthy doing, though nothing more be effected. The correction of mistakes in what is worthy of retention, the improvement of some of the versions not rejected, and the introduction of others not hitherto in the Prayer Book, will be effecting much more. All this is done in the publication mentioned. And no person who shall compare with the old book the collection thus altered, will deny that the latter is vastly to be preferred. It may be, that some will think the work might have been better done; if so, let them propose their farther improvements to the committee. After all, some will allow the entire amendments offered to the Convention one degree of excellence, and some another degree; but if they be obviously far superior in merit to the old book, there is improvement enough to justify the Church in adopting them. All concerned, should remember, "that perfection is unattainable in a work so peculiarly difficult;" so says the publication; and I may add, that not only "perfection," but high and uniform excellence, is probably "unattainable in a work so difficult," and in which there have been so few labourers, all included, and so very few of the requisite talents and piety.

If the above questions have been rightly answered, there not only can be no objection to the adoption of the proposed (not excluding farther) improvements of the metre psalms, but it seems incumbent on the Church to accept and ratify them. The above argument clears, I believe, the whole ground.

Still it will be an interesting, though not an essential inquiry—what degree of positive merit will the proposed collection have? In the first place, all that is excellent, in any degree, in our present version by Tate and Brady, will be retained; and there are many passages very fine. In the next place, good verses, which now stand

so far apart as not to be easily connected, will be brought together, so as to furnish good portions for singing, by the expunging of the unserviceable verses that intervene; and thus will be gained an advantage far from despicable. In the third place, some portions badly executed as they stand, will be improved and polished; all which is gain. In the last place, the versions of merit newly introduced, will sensibly enhance the value of the whole. Nothing excellent is lost by the proposed amendments, and much excellence, in different forms, is added.

In judging, however, of the excellence of metre psalms, let the reader be reminded, that the first and chief quality is faithfulness to the original, as translated in the Bible or in the Prayer Book; that no splendour of imagery or of diction is here to be accounted excellence, if the sense of the original be departed from, or paraphrastic liberties be much indulged in, or the psalm be turned into commentary and made a hymn. By license in either of these respects, very beautiful poetry may be produced; but it is not a psalm, it is not an inspired form of worship or of musing, but a human gloss. The gloss may have great merit both in matter and in manner, but it has forfeited its high character of having been dictated by the Holy Ghost. I must, therefore, warn my readers against the very natural mistake of being captivated by mere poetical beauty in any production professing to be a psalm in metre; or rather, of looking for much of such beauty; for, in only a few of the psalms, and those the most favourable for the purpose, has the attempt been ever made, or at least been successfully made, to obtain poetical beauty in a metre version. In a word, metre versions of the psalms are not, in general, to be compared with hymns or other poetry, but only one version with another, and all with the psalter in the Prayer Book, or in the Bible; it is a department essentially distinct from all others.

VATES.

P. S. I observe that a few, and only a few, of the proposed new versions, are in what are called peculiar metres; none, however, in any metre not already in the hymns. I have heard some people object to such metres as contained in our new hymn book; but I think their objection inconsiderate and void; and for these reasons:—the old stock of hymns was fifty odd in number; in the new supply, there are, say one hundred and fifty in the old metres; why then should any object to inserting fifty or sixty in peculiar metres to gratify those who like them, when one hundred have been added of metres agreeable to themselves? The acquisition of pieces in the old metres is sufficiently

abundant to warrant the grant of a fair proportion in other varieties. So with regard to the collection of psalms before me. There is contained in it more serviceable matter in the old metres than there was before. Of course, no one will be injured, or ought to complain, if some six or eight pieces be added in metres not in the work of Tate and Brady. This is but a small concession to the volunteer choirs, who ask this sort of stimulus to their labours, and who in many places do great service to the Church.

VATES.

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For the Christian Journal.
General Convention.

On Wednesday the 12th instant, the bishops of our Church, and the clerical and lay representatives of its several dioceses, are to meet in General Convention in the city of Philadelphia, when will be presented the sublime spectacle of that whole Church, in the persons of its bishops and representatives, worshipping in one temple, and partaking of the holy mysteries at one altar. On the Convention thus assembled, depend much, under God, the purity, unity, and prosperity of our Church, the advancement and glory of the Redeemer's kingdom, the extension of sound evangelical piety, and the salvation of those for whom Christ died. Its proceedings cannot but be viewed with deep interest by all true friends of the Church; and let it be hoped that they will frequently add theirs to the daily supplications which will be raised by that body, that "God" will "be present with them; save them from all error, ignorance, pride, and prejudice, and so direct, sanctify, and govern" them "in" their "work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, satan, and death, till, at length, the whole of "his" dispersed sheep, being gathered into one fold, shall become partakers of everlasting life." And may the prayer be heard, and the grace humbly sought, be largely granted!

Such were the meditations with which I was reflecting on the approaching Convention, when my mind was drawn to most unfortunate indications of the organizing of a party system to bear upon the operations of that body. I perceive by the Philadelphia Recorder, of the 11th ultimo, that a meeting is to be held in Baltimore, "the week before the meeting of the General Convention, in order to consult and counsel upon subjects deeply important to the best interests of the Church." To this meeting, brethren from the north and from the south are invited

to attend. Now, why such a meeting when, in the following week, those whom the Church has expressly delegated to consult and counsel upon subjects important to its best interests, are solemnly to convene, and to act under the vast advantage of the co-operation of those fathers in God, who hold Christ's own commission to be the chief guardians of the Church's welfare, and the chief agents in carrying on his blessed purposes of mercy in its behalf? The self-constituted council, however, which is thus, as it were, to forestall the business of the Church's legitimate council, and bring into the latter whatever decisions and whatever pledges it may have given rise to, it is no secret, is to be composed of a particular party in the Church. Thus, then, a system of party operation is to be prepared for the Convention.* Common prudence, then, and a due regard for the Church's welfare, require that all measures that may be supposed to have been subjects of consultation and counsel at the Baltimore meeting, and all principles that may be supposed to have been there established, be taken up with the caution that ought to follow from the circumstance that any bearings which they may have, not immediately obvious, may have been fully discovered and approved in the discussions held at that meeting. Very good measures may thus be brought before the Convention; but certainly fairness requires that too much should not be taken for granted by those who have not had the advantage of previous counsel and consultation together on the subject.

Among the objects proposed by the Baltimore meeting, are "something valuable in behalf of the Alexandria Seminary, and the Missionary cause."

Now, why a meeting in Baltimore, from all parts of the Union, on the Missionary cause, when the General Missionary Society is, in a few days, to hold its meeting, and put forth its energies, in behalf of the same cause? Is it intended to take up that cause, also, on party grounds?

And with regard to the Alexandria Seminary, grant, for the sake of argument, that for its own diocese, and perhaps a neighbouring diocese or two, it may be important; but upon what grounds can a particular interest be taken in it by brethren in distant places, when the General Seminary of their Church is commended by her approbation and entreaties, to their support and care? Their first and natural duty is to that Seminary; and when, in addition to all other considerations, its very location is preferable on the score of convenience, as is the case with all the "bre-

* And this arose out of a *Clerical Association*.

thren from the north," who are thus called to aid a diocesan institution not their own, the preference for the latter can hardly be accounted for on other than *party principles*.

Facts speak more loudly than words. However pleasant to the ear, therefore, may be the sweet sounds of the subsiding of party feeling, party views, and party operations, which sometimes reach us, let us not be deceived by them. The circumstances suggesting this article, prove that they still exist, and that it is still designed to put them in vigorous action. For this, then, the friends of the Church must be prepared, and of any thing that may grow out of it, the General Convention must be incessantly watchful.

M. E. R.

P. S. In the same week in which the Baltimore meeting is to be held, the Trustees of the General Seminary, and the Managers of the General Sunday School Union meet in this city. This will afford some opportunity of seeing how far party meetings may be preferred to those connected with our whole Church, and thus throw additional light on the strong reasons which exist for keeping every true churchman watchful and ready.

Bishop Hobart's Visitations.

After the meeting of the Trustees of the Protestant Episcopal General Theological Seminary in New-York, the first week in August, the Bishop will visit, August 8, South Hempstead, A. M. Sunday, Aug. 9, Jamaica.

After the meeting of the General Convention of the Protestant Episcopal Church, in Philadelphia, the 2d and 3d weeks in August, the Bishop will resume his visitations as follows:

August 23 and 24, Albany. August 28, Avon, Livingston county, A. M. August 29, Le Roy, A. M. Sunday, August 30, Batavia. Sept. 1, Hunt's Hollow, Nunda, Allegany county, A. M. Sept. 2, Richmond, Ontario county, P. M. Sept. 3, Canandaigua, A. M. Sept. 4, Waterloo, P. M. Sunday, Sept. 6, Bath, Steuben county. Sept. 7, Bigg Flatts, Painted Post, Tioga county, P. M. Sept. 8, Catharine Tower, A. M. Sept. 9, Ithaca, A. M. Sept. 10, Moravia, Cayuga county, A. M. Sept. 11, Onondaga Hill, A. M. Sept. 12, Syracuse, A. M. Sept. 13, Manlius, A. M.; Pompey, P. M. Sept. 15, Utica. Sept. 17, Walden, Orange county. Sept. 18, Fishkill, A. M. Sunday, Sept. 20, St. Andrew's Church, Staten Island. October 4, Newtown, A. M.; Flushing, P. M. Sunday, October 11, Red Hook. Sunday, October 18, Setauket. October 19, Islip, P. M. October 20, North Hempstead, P. M. October 25, New Rochelle, A. M.; East Chester, P. M.

General Theological Seminary.

NOTICE.

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, the 5th day of October next. The students, and candidates for admission, will as-

semble in the Seminary Chapel, on that day, at 12 o'clock at noon. The following are the qualifications for admission:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full, (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,* will, on application, be received into the Seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Æneid*, Cicero's Orations, or *De Officiis*; and the four Gospels, Xenophon's *Cyropædia*, and the first three books of Homer.

Every candidate must enter the third or lowest class at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the Seminary, including washing, is about \$2 00 per week.

It is particularly requested, that the students and candidates be there on the day of opening, as many inconveniences arise from joining the classes after the course of instruction has commenced.

The following standing regulation has been adopted by the Faculty:—

"Whereas the Faculty is deeply impressed with a sense of the inconveniences and disadvantages which would arise from allowing the privileges of students to those who are not such; therefore,

"Resolved, That it be a standing regulation of this Board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privilege of students, who is not a regularly admitted member of one of the classes."

The editors of the several Protestant Episcopal periodical works, and papers, are requested to give the above notice an immediate insertion, and another a short time before the opening of the Seminary.

By order of the Faculty,
BENJ. T. ONDERDONK, Secretary.

Calendar for September, 1829.

- 6. 12th Sunday after Trinity.
- 13. 13th Sunday after Trinity.
- 15. }
- 18. } Ember days.
- 19. }
- 20. 14th Sunday after Trinity.
- 21. St. Matthew.
- 27. 15th Sunday after Trinity.
- 29. St. Michael's and all Angels.

Ecclesiastical Meetings in September.

- 23. New Hampshire Convention meets.
- 30. Convention of Eastern Diocese meets.

* This should be particularly noted in the certificate, as the mere fact of their being candidates for orders is not sufficient.